MEMOIR

OF THE

REV. WILLIAM WARD,

Late Missionary at Serampore in India.

Mr. William Ward was born at Derby, in England, October 20, 1769, where some of his relations still reside. His mother was a pious woman. Her son, therefore, like many other eminent servants of our Lord, enjoyed the privilege of maternal advice and example; and appears, early in life, to have himself become the subject of that momentous and happy change, without which no man can see the kingdom of God.

At the usual period he left home for business, and was apprenticed to a Printer.—While thus engaged in acquiring the knowledge of that art, which he was afterwards to consecrate to the noblest purposes on the distant plains of Bengal, he made a public profession of religion; and was united to the church in George Street, Hull, now under

the pastoral care of the Rev. Thomas Thonger. Thus introduced into Christian society, it soon became evident that he was endowed with qualifications for the ministry of the gospel. To this sacred employment he was advised to devote himself; and in order that he might be the better qualified to engage in it, a generous friend, still living, undertook to place him for a season, under the care of the late amiable and pious Dr. John Fawcet, who then kept a flourishing seminary for youth near Halifax. Of this important period of his life, the following notice occurs in the Memoirs of Dr. Fawcet, lately published.

"A residence of about a year and a half at Ewood Hall endeared Mr. Ward as much to the family, as his exertions in behalf of the heathen have raised him in the esteem of the public. They witnessed the first appearance of that missionary spirit which induced him afterwards to relinquish every other engagement for this sacred cause. His most delightful employment was to preach in hamlets wherever he could collect a congregation; and by the dispersion of short *tracts* and other small publications, to lead careless as well as inquiring souls to a serious attention to the best things."

Before Mr. Ward left Eward Hall, he had expressed his inclination to engage as a Missionary to India: and at a Committee Meeting of the Baptist Missionary Society, held at

Northampton, Sep. 20, 1798, the Secretary was requested to invite him to attend, and preach at Kettering in the following month. With this invitation he complied, and the result was so satisfactory, that it was unanimously resolved that he should be accepted as a Missionary in connexion with the above Society, and that preparations should be made for his going out to India in the spring of 1799. At one of these interviews, Mr. Ward related an incident which seems to have made a considerable impression on his mind. When in company with Mr. Carey, a little before he embarked in 1793, that devoted Missionary remarked, "If the Lord bless us, we shall want a person of your business to enable us to print the Scriptures; I hope you will come after us." Thus *the words of the wise are as goads;* and there can be little doubt that this transient observation contributed not a little, under the direction of Him *who worketh in us to will and to do*, to its own fulfilment about six years after, and also to the multiplied benefits which India has since derived from the long residence of Mr. Ward in that country!

Early in the year 1799, Mr. Ward spent several months at Birmingham, supplying the church at Cannon Street, and thus became intimately acquainted with that excellent man, the Rev. Samuel Pearce. Mr. Pearce had also formed a strong attachment to Mr.

Ward. This will appear from the following extracts of a letter addressed to him just before his departure for India:

"Most affectionately do I thank you for your letter, so full of information and of friendship. To our Lord Jesus Christ, who is gone into heaven, where he ever sitteth at the right hand of God for us, I commend you. Whether I die or live, God will take care of you till he has ripened you for the common salvation. Then shall I meet my dear brother Ward again; and who can tell how much more interesting our intercourse in heaven will be made by the scenes that most distress our spirits here.

"Alas! I shall see you no more. I cannot be at Olney on the 7th of May. The journey would be my death. But the Lord whom you serve will be with you then, and forever. My love to all the dear assembled Christians, who will give you their benedictions at that solemn season."

Between two kindred souls, strongly bent on the same grand object, it is not wonderful that a close and affectionate union was speedily formed. On earth it was not, however, of long duration, as Mr. Pearce died before the end of the year; but it is cheering to think, that it has since been renewed, in that world where divine love has its proper habitation, and where it can never, never be interrupted more!

The following account of his being accept-

ed by the Baptist Missionary Society, will be read with interest:

"The first person whose qualifications appeared to be unexceptionable was Mr. William Ward. he had invitations to settle in England; but his mind appears to have leaned towards India. The Committee hearing of his inclination, applied to his tutor for a particular account of his character and qualifications. The answer was perfectly satisfactory. They then invited him to a ministers' meeting at Kettering in Oct. 1798, where he was engaged as one of the preachers.

The service in which Mr. Ward (with Mr. Brunsdon) was set apart to the work of a Missionary, was held at Olney, May 7th. The work of the day was accompanied, according to the primitive pattern, with fasting and prayer, and the whole occasion was very interesting and affecting. In answer to some questions proposed by Mr. Fuller to the Missionaries respecting the motives of their undertaking, and the religious sentiments they meant to propagate, Mr. Ward replied,

"I have received no new revelation on the subject: I did not expect any. Our Redeemer hath said, 'Go ye into all the world, and preach the gospel to every creature: and lo, I am with you always to the end of the world.' This command I consider as still binding, since the promise of Christ's presence reaches to the

utmost corner of the earth, and to the remotest boundaries of time. While I was at Ewood Hall, I received an invitation to carry the gospel and a printing-press to India, where brother Carey and others have erected the standard of the Cross. I prayed to God and advised with my friends. In complying with this invitation I gave up all other prospects, and devoted myself to that of attempting to bless a nation of heathens. Since that time my peace and joy in God have more and more abounded. Duty and pleasure have, in my employment, gone hand in hand. Sometimes I have been able to say,

> 'No joy can be compared to this,
> To serve and please the Lord.'

"In his strength, therefore, I would go forth, borne up by your prayers, hoping that two or three stones at least may be laid of the foundation of Christ's kingdom in India, nothing doubting but that the fair fabric will rise from age to age, till time shall be no more."

A passage had been previously secured in the American ship Criterion, Captain Wickes, in which Mr. Ward, with Messrs. Marshman, Grant, and Brunsdon embarked, and left the river, May 24, 1799. It added not a little to their comfort, that the Captain of the Criterion was a truly pious man, who considered it an honour to convey the servants of Christ to the scene of their labour, and gladly availed

himself of their assistance to maintain the worship of God on board during the voyage.

While the ship was off Margate, Mr. Ward wrote the following lines, which he supposed might be sung at the monthly meetings for prayer in England, during the voyage:

Smile, Lord, on each divine attempt
To spread the gospel's rays,
And build on Sin's demolish'd throne
The temple of thy grace.

O charge the waves to bear our friends
In safety o'er the deep;
Let the rough tempest speed their way,
Or bid its fury sleep.

When they shall preach the Saviour's word,
Beneath the Banian's shade,
Let the poor Hindoo feel its pow'r,
And make his spirit glad.

Oh, let the heavenly Shaster spread,
Bid the new caste arise,
Till Brahmans preach the gospel word,
And India taste its joys.

While at sea, Mr. Ward was diligently employed in those exercises which tended to prepare him for the great work to which he had dedicated himself. Among other employments of this nature, he perused the Missionary accounts of the Moravian brethren with much satisfaction. His own remarks on this subject are characteristic—"I have read Crantz History of Greenland, I trust with much profit. I feel towards the first Greenland Missionaries a kind of enthusiastic reverence. To say they were Howards or Thorntons would be a poor compliment, however it might embellish their names, or embalm their memories. Their

testimony that the blood of Jesus Christ alone cleanseth from all sin, will, I trust, be mine; to that I would cleave—that I trust will be the centre to which I shall be drawn, and from thence deduce every important truth.....I can scarce ever go to a throne of grace now, but I carry thither the congregations of Greenlanders, Esquimauxs, Negroes, South Sea Islanders, and Hottentots. Thank you, Moravians! ye have done me good. If I am ever a Missionary worth a straw, I shall owe it to you, under our Saviour."

After a favourable voyage of twenty weeks, Mr. Ward and his companions arrived at Calcutta, October 11th; but as, at that time, no legal provision had been made for the residence of Missionaries on the British territory, they were under the necessity of proceeding to Serampore, a small Danish Town about fifteen miles above Calcutta, on the banks of the Ganges. At that time Mr. Carey resided at Mudnabotty, a village considerably higher up the country, and he was very solicitous that the newly arrived Missionaries might be permitted to join him there. But all his efforts to procure this accommodation proved unavailing; and therefore the whole party were constrained to fix at Serampore. This was, at the time, a severe disappointment, and it caused considerable pecuniary loss to the Society; but circumstances have since fully proved that the arrangement was guided by Infinite

Wisdom, and that the great ends of the Mission have been far more effectually answered at Serampore, than they could have been in any other spot in Bengal.

For a long time previous to the arrival of these welcome fellow-labourers, Mr. Carey had been diligently employed in translating the New Testament into the Bengalee language, and soon after Mr. Ward had established his press at Serampore, he had the pleasure of printing the first edition of that important work, in a thick octavo volume of 800 pages. In the same year (1800,) Krishnoo and several members of his family embraced the gospel; and by eating with the Missionaries, publicly and deliberately renounced caste—an event which many who knew the force of this ancient and formidable institution, had deemed absolutely hopeless. "All our servants," say the Missionaries, in relating this memorable occurrence, "were astonished; so many said that nobody would ever mind Christ, or lose caste. Brother Thomas had waited fifteen years, and had thrown away much on deceitful characters. Brother Carey has waited till hope of his own success had almost expired; and after all God has done it with perfect ease! Thus the door of faith is opened to the Gentiles; who shall shut it? The chain of the caste is broken, who shall mend it?"

In May, 1802, Mr. Ward entered into the marriage relation with Mrs. Fountain, widow

of Mr. John Fountain, a Missionary, who survives to mourn his loss. They had two daughters, who are both living, the elder of whom has lately been united to the church at Serampore.

For a number of interesting facts, connected with Mr. Ward's residence and labours in India, we must refer to the Periodical Accounts of the Baptist Mission, which contain copious extracts from his journals.

Declining health rendering it necessary for Mr. Ward to revisit his native country, he arrived at Liverpool in June, 1819, and attended the public meetings in London on the 23rd of that month. His address on the morning of that day at Great Queen Street Chapel, and his Sermon in the evening at Zion Chapel, in which he forcibly depicted the "abominable idolatries" of India, made a very deep impression on the numerous auditories. His health being mercifully and speedily restored, he visited many parts of the United Kingdom, and afterwards proceeded to Holland, and to America. While in the United States, Mr. Ward preached in many parts of the country to crowded audiences, composed of members of every denomination, who received his interesting addresses with that attention which their character and interest fully deserved. His principal object was to procure pecuniary aid for the education of pious native youth for the ministry, in the College

lately founded at Serampore, towards which object he obtained in all about 26,000 dollars.

Mr. Ward was thus occupied about two years, and set sail with renovated health and cheerful spirits for India, in the Abberton, Capt. Gilpin, in May 28, 1821. After an agreeable and expeditious voyage, he arrived in Calcutta, early in October, and immediately resumed his labours in the Printing office, and among the native converts, with all the ardour that Christian zeal and affection could inspire. Younger than either of his excellent colleagues, and having had so long the advantages of his native air, it seemed reasonable to anticipate that he should be the last who should be called to leave his work and enter into rest. But in the event which we are now called on to lament, we have a fresh proof that *the Lord's ways are not our ways, nor his thoughts our thoughts.*

In person, Mr. Ward was about the middle size. His countenance bore evident marks of a long residence in an Eastern climate, and was further distinguished by a conspicuous mark over the right-eye, occasioned by an injury sustained in childhood. In conversation he was not forward; and occasionally it appeared difficult to obtain from him that information respecting India, which he was so well qualified to impart; but this was far more than compensated by the edifying strain of his remarks, and the solicitude which he

seemed habitually to feel for the spiritual interest of those around him. Without obtruding the subject in an unnecessary or offensive way, he generally introduced something, be the conversation or the note ever so short, which bore upon the great concerns of eternity; and instances have occurred in which his private intercourse has proved the means of converting sinners from the error of their ways. It was evident that his whole heart was in the work—that he cared for souls of men —especially of the heathen—and that every thing in which he engaged was made subservient to this object.

Mr. Ward is advantageously known as an author. In the year 1811, he published at Serampore, in 4 vols. 4to. his "Account of the Writings, Religion, and Manners of the Hindoos." Containing a mass of valuable and authentic information, which he had been occupied in collecting for several years. This work was reprinted in 1815; and a third edition has since been published in 4vols. 8vo. He also published a small volume, containing Biographical Accounts of four converted Hindoos,—a Funeral Sermon for the Lady of N. Wallach, Esq. of Serampore, and a Sketch of the character of his revered friend, the late Rev. Andrew Fuller. While in England, he printed a Sermon on 2 Cor. v. 20, which may be considered as affording a tolerably correct idea of the spirit and style

of his pulpit addresses. In compliance with the suggestion of some of his friends, he compiled, also, on his voyage to America, a volume of "Farewell Letters," in which he has, under respective heads, digested the substance of the information he was accustomed to communicate in his speeches and sermons. Since his return to India, there have appeared from his pen, a brief memoir of Krishnapul (or Krisnoo) the first Hindoo convert, and a work in 2 vols. duodecimo, containing short meditations on various passages of Scripture, arranged for each day in the year, in a manner resembling "Bogatsky's Golden Treasury."

Thus did this holy man of God *work while it was day.* Blessed is that servant, whom the Lord when he cometh, shall find so doing!

A quotation from the Farewell Letters, will show the progress which had been made in the work of Evangelizing Asia, before his leaving Serampore. It has, since that time, very much advanced.

"Did ever any cause appear to be more hopeless?—I well recollect that this was the exact feeling on this subject when I arrived in Bengal. Every where we were advised to go back. Even one or two good men thought the attempt utterly impracticable. India, in short, has been long considered an impregnable fortress, defended by the gods. Many a Christian soldier, it has been said, may be sacrificed in the intrenchments; but the fort

never will be taken. The Mahometans, it is added, tried long to change the Hindoos, to destroy their idols, and to bring them to profess the Mahometan faith, but in vain:—they put multitudes to the sword, and converted the stone idols into steps, that every Mahometan, on ascending to the mosque, might set his foot on a Hindoo god. Yet none of these terrors made them give up their idols, or change their customs.

"But, my dear brother, it was predicted of the Messiah, that he should 'divide the spoil with the strong, because he poured out his soul unto death.' *All these difficulties have been overcome.*

"Six hundred Hindoos have renounced their gods, the Ganges and their priests, and have shaken from their limbs the chain of the caste.

"The distance between Britain and India has been annihilated, for fifty converted natives have become, in some sense, missionaries.

"Twenty five of these fifty languages have been conquered.

"The Hindoos all over Bengal are soliciting schools for their children at the hands of the missionaries.

"And the government and our countrymen are affording the most important aid in the introduction of light and knowledge into India. 'He must increase.'

"Among the difficulties, one of the most formidable arose out of the fears of the East India Company, and of the local governments, so that they appeared to be utterly averse to missionary efforts. Now, in all that concerns the mental and moral cultivation of India, the Governor-general and the Government of Bengal are become powerful auxiliaries. Native schools have, for years back, been under their absolute patronage; several Christian Institutions at Calcutta, which have the good of the natives as their direct object, receive a marked countenance; and missionaries receive the most friendly attentions. The school-book Society, which is supplying the natives with translations of interesting English books, was formed at the suggestion, and in fact under directions of the Marchioness of Hastings, who has manifested a most benevolent and undeviating solicitude to improve the intellectual and moral condition of this people.

"Did distance and climate present serious impediments to the evangelization of India? —Providence has raised up fifty preachers on the spot: the languages and the climate are their own; and with the manners and opinions of the people to whom they preach they are perfectly familiar. Not an error amongst them which they cannot detect and confute. If the Holy Spirit pour upon these agents plentifully of his sacred influences, then each one of them will become, as an itinerant and a preacher,

equal to ten English missionaries. Khrishna, Rammohun, Sebuck-ram, Ramprusad, and other Hindoo ministers, possess very respectable talents; and the effects of the ministry of these and other natives have been far more powerful than those attending the labours of foreigners. Large societies, or churches exist at Chittacong, Sahébgunj, Dinagepore, Calcutta and Serampore; and almost all these converts have been gathered by the Hindoo preachers. The same may be said of at least three out of four of the six or seven hundred heathen converts connected with our mission: they owe their conversion to their own countrymen. And these by the great shepherd have been provided on the spot; and the climate is as friendly to their health as England is to its natives. Add to all this, the existence of a missionary Hindoo College, where these Hindoo candidates for the Christian ministry may receive for the sacred office all the human preparation possible; and then will be seen how wonderfully, how providentially distance and climate have been surmounted. In the funds recently contributed in England and America, will be found a sufficient provision for the annual support of nearly twenty Hindoo missionary students.

"The opposition of our own countrymen in India (the English) to Missionary efforts, formed another serious obstacle to the formation and progress of missions. But in this respect

a mighty change has been wrought in India. A happy number of the Honourable Company's servants have become truly devoted Christians. Chaplains of evangelical sentiments and feelings have wonderfully increased, and are very useful in diffusing the light of the gospel. Five or six societies of devout British soldiers have recently been formed in the Indian army. The Benevolent Institution at Calcutta, with its different auxiliaries, is wholly supported by our countrymen, who contribute about 6,500 dollars annually for this purpose. The funds for our native schools, containing, 8,000 heathen children, are also principally derived from their liberality. And the same is true of the large funds raised by the Calcutta Auxiliary Bible Society, of the funds of the Hindoo College, of those of the School-book Society, the School Society, the two Missionary Societies, the Orphan and Free Schools, and one or two other Christian Institutions at Calcutta of great importance. Some of our countrymen have also been liberal in donations to the Serampore College; and though a *Missionary College*, the Governor-general of India is its distinguished patron. Nor in this reference to the great moral changes which have recently taken place in the east, must we forget the Calcutta Episcopal College, which will, we hope, have an important share in the illumination of the Eastern world,"—pp. 149—157.

In all this progress, what difficulties have been removed—what ground prepared—what an army in array—what resources provided—what auxiliaries in the prayers of all the saints! All, in fact, rapidly tends to the grand consummation. "The Lord whom we seek will suddenly come to his temple," and amidst the hallelujahs of a sacred world, he will be crowned Lord of all.

"One song employ all nations; and all cry,
'Worthy the Lamb, for he was slain for us.'
The dwellers in the vales and on the rocks
Shout to each other, and the mountain tops
From distant mountains catch the flying joy;
Till, nation after nation taught the strain,
Earth rolls the rapturous hosannah round."

The following highly interesting account of the last affliction and death of this eminent servant of Christ is extracted from a monthly publication called The Friend of India, for April, 1823. Published in India.

"Our dear brother Ward, whose help and christian society we have enjoyed for nearly twenty-four years, has been removed by death almost without any warning. On the Sabbath preceding his death he was at Calcutta, and preached in the evening there from the words, 'Lead us not into temptation,' in so searching a manner as to attract particular notice. He also attended the monthly prayer-meeting held on Monday evening at the Lall Bazaar Chapel, after having spent the day in visiting for the last time, the flock he so much loved.

"On Tuesday morning, March 4th, he returned to Serampore in the boat with Mrs. Marshman: and on the way up read to her a number of extracts from Brainerd, making such remarks occasionally as sufficiently evinced the state of his own mind. He appeared quite well the whole of that day, as well as the next. Wednesday the 5th, in the evening of which, in the Mission Chapel at Serampore, he preached the weekly lecture, intended chiefly for the youth there for education, from Mark xvi. 16.—'He that believeth and is baptized shall be saved, and he that believeth not shall be damned.' No one suspected that this was the last message he had to deliver in his Great Master's name; but the close and poignant manner in which he addressed them, seemed to excite unusual attention. It was particularly recollected, that in the course of his sermon, while he was exhibiting Christ as the only Saviour, he repeated the following verse:

> The best obedience of my hands
> Dares not appear before thy throne;
> But faith can answer thy demands,
> By pleading what my Lord has done—

and to impress it the more firmly on his audience, he repeated the verse a second time. The earnest affection with which he prayed for the salvation of his own children in his last prayer, was particularly remarked.

"He retired to bed about ten, quite in as good health as usual: but about five in the

morning of Thursday the 6th, he felt himself affected, and instead of taking his morning ride as usual, he returned to bed for an hour. At the weekly meeting for prayer, however, (which he and his colleagues established more than twenty-two years ago, and which, amidst every discouragement of affliction, has not, we believe, been omitted for three weeks in the course of these twenty-two years,) he united with his brethren and sisters as usual. Thus after more than twenty-three years' labour in promoting this object in the most assiduous and intense manner perhaps ever known, he closed his public life by uniting in prayer with his brethren for the continuance of the Divine blessing on the work.

"After the prayer meeting, which from the beginning has been held at seven in the morning, he breakfasted with his brethren and sisters at Dr. Marshman's, where it has been for many years the custom for all, with any friend occasionally at the Mission-house, to breakfast together, and afterwards to converse on the things which relate to the advancement of the kingdom of God around them. He entered so much into discourse of this nature that morning, that no one suspected him to be more than slightly indisposed. He went into the Printing office as usual about ten, and among various letters on business, he wrote to the brethren Peggs and Bampton at Cuttack, in the course of the forenoon; the following ex-

tract from which was sent to his afflicted family, in an affectionate letter from Mrs. Peggs, dated the 14th March, the day after they had received from Dr. Marshman the melancholy tidings of his removal.—'In his last note to us, dated March the 6th, he says, 'How do you feel in your desires after the Holy Spirit? We can have no hope of success but as we are brought to a believing dependance upon his influences, and an earnest solicitude to obtain them. Oh how I should like to be among you, though only for one hour, to sing a hymn with my dear friends Peggs and Bampton. What hymn should we choose, 'Jesus with all thy saints above?' or 'Jesus I love thy charming name?' Mrs. Peggs properly adds, 'We see by this note what a happy frame of mind he was in just before he was taken ill.' He had indeed been really ill many hours before he wrote this note, although he was scarcely aware of it, and continued so assiduously pursuing that work of his dear Redeemer, to which he had for so many years devoted every moment of his life, not spent in sleep or refreshment. About eleven, Dr. Marshman going into the office and thinking he looked very ill, earnestly questioned him on the subject. Our beloved brother then told him, that he had been quite ill in the morning, and imputed it to his having taken a little cold during the night. Dr. Marshman then begged him not to neglect this

complaint, but to have instant recourse to medicine. He however had not the least idea of ts being the cholera.

"Our lamented brother continued to go on doing business in the printing office till past twelve, in which interval he wrote the letter to Messrs. Peggs and Bampton, from which the quotation is taken which so fully discovers the happy state of his mind. After this he began a letter to the Rotterdam Bible Society, which was found unfinished on his desk after his death, from which it appeared that before he had finished the second line, he was constrained to desist, and retire to his own room. Respecting his state then, the following particulars have been kindly given us by his eldest daughter:—'When my dear father came from the office and reclined on the sofa, I was sitting in the same room writing a letter, and my mother was busily engaged in another room. I supposed he was fatigued, and said nothing about his lying down. When on the sofa, he in his usual affectionate way asked me, what I was doing? to which I replied, 'writing a letter.' He was cheerful and said something which occasioned us both to smile. Some time after, Mr. Solomon came in and informed him that his child was just dead of the cholera: my beloved father assured him of his sympathy, and gave directions to another native brother to see that a coffin was made for the child, adding, 'I

fear I have something of the cholera myself.' This startled me; for this was the first intimation I had of his being ill. I asked him to let me send for the doctor. He replied, 'No child, it is nothing of consequence.' Happily, however, I did not wait for his leave; but wrote to the doctor, begging he would call immediately to see my father. He came, and my father again repeated his fears that he had a slight attack of the cholera. The doctor told him there was no reason to think so, and said he would send him some medicine. Just before the doctor came, I went and told my mother, that I feared my dear father was seriously ill. She was alarmed, and asked him how he felt; to which he replied, 'not well,' as not appearing to apprehend any danger. It being dinner time, and my father being asleep, we thought it best to leave him, as he seemed anxious to remain quiet. As soon as dinner was over, I came into the room where we had left him asleep; but not finding him there, I went into the next room. Some minutes after I heard him make a noise as if calling some one. I approached him, and asked what he wanted; to which he replied, 'Nothing child, only I feel very ill.' I immediately ran to my mother, begging her to come to my father. She came, and learning from him that he had the cramp, and feeling his hands cold, she burst into tears, and kindly remonstrated with him for having concealed

his state so long. He begged her to make herself easy, adding, 'Call brother Carey and brother Marshman.' I ran instantly to do this, and in a few minutes the alarm spread through the premises, and brought the brethren and sisters from every side. Dr. Mundt had come again, and seeing the disorder gain ground, prescribed and applied what it seemed immediately to require.'

While Dr. Carey and the sisters were occupied about our brother, Dr. Marshman took the boat and crossed the river to Barrackpore, to bring some medical aid. Meeting with Dr. Grierson at home, who has succeeded Dr. Chalmers there, and who kindly attended Dr. Carey about three months before, he brought him over with him. Dr. Grierson coincided with Dr. Mundt respecting its being the cholera, and among other things they prescribed a hot bath. This he took about six in the evening, and seemed greatly refreshed, but felt exceedingly inclined to sleep, or at least to dose. The medical gentlemen then entreated that he might be left to himself, in the hope of his getting a little sleep; adding, that this would do more for him than any medicine they could give. In consequence of this, Mrs. Ward and all his friends refrained from conversation with him on the state of his mind, and remained waiting the issue in a state of suspense which words cannot easily describe.

About nine in the evening, he told Mrs.

Ward that he felt himself sensibly better, and was not in any kind of pain. This excited great hope that he would be able to obtain sleep during the night. Four or five, therefore, remaining with him; among whom was our young brother, Mr. Brunsdon, who watched with him during the whole of his illness as a son over a father, and Mr. Williamson, who being acquainted with medicine himself, assisted with the two medical gentlemen in consultations respecting him, and remained with him continually to see their prescriptions administered; the rest retired. Mr. Ward remained quiet, and free from pain, apparently sleeping, till about ten at night, when he complained of a pain in the right side, particularly when he turned himself. Mr. Williamson immediately went to Dr. Mundt to consult with him. He advised a fomentation of the side if the pain should continue. This was tried, and gave immediate relief. With this exception, he was free from pain and perfectly quiet during the night, appearing in a dozing state, and saying nothing; Mrs. Ward and his brethren, from the fear of preventing his obtaining sleep, still forbearing to converse with him.

As in the morning there appeared very considerable hope of his recovery, Dr. Carey went to Calcutta in the course of his college duty as usual; and Dr. Marshman again went over the river for Dr. Grierson, that he might assist

in consulting relative to his case. Dr. Grierson thought there was no cause for alarm respecting his case; and to Mrs. Ward's inquiry, our dear brother himself said that he felt better. An application was prescribed; but by the time it was ready, he appeared so weak that his medical attendants forebore to administer it. He was still perfectly free from pain; and as late as ten in the morning we had hopes of his recovery. But about eleven, Mrs. Ward offering him something directed to be given, he gently put it away with his hand, and with a sigh said, 'Oh dear;'—which were the last words he was heard to utter. Though he continued perfectly quiet, and apparently free from pain, about twelve his pulse declined so much as to take away all hope; and about five in the afternoon he ceased to breathe; in so imperceptible a manner, however, that we for some moments were scarcely aware that his happy spirit had left its tenement of clay. Dr. Carey had returned about an hour previous. His step-son, Mr. John Fountain, to whom he had ever been the father, and Mr. B. W. Marshman, had arrived from Calcutta to see him, six or seven hours before his departure; but he was too far gone fully to recognize them.

"Thus, in the fifty-fourth year of his age, and the twenty-fourth of his Missionary labours at Serampore, departed one of the most faithful, disinterested, and arduous labourers

in the vineyard of his Glorious Redeemer, that India has ever seen. To enlarge on his character here would be quite superfluous; it is too well known to those who enjoyed the happiness of his acquaintance, for words to add any thing to the impression it has left on the mind. The next day, the news of his departure having been sent early to Calcutta, the Rev. Messrs. E. Carey, James Hill, Adam, Schmid, and Jetter arrived from thence, to pay the last testimony of respect to his memory, together with Messrs. Penny, Lindeman, Pearce, Kerr, Ricketts, and various other friends. At five the corpse was conveyed to the Mission burying ground in a hearse; the body together with the coffin being so heavy, that it was feared our native brethren and the friends around would not have been able to convey it, as the distance was nearly a mile. All of them attended the funeral, however, with the servants of the printing office, the paper mill, &c., to all of whom our deceased friend was like a father. The various gentlemen from Serampore and its neighbourhood were also present, and a number from Barrackpore, on the opposite side of the river. Previously to moving the corpse from the house, the Rev. E. Carey engaged in prayer; at the grave the Rev. James Hill gave out the 84th hymn in the Selection,—'Jesus, thy blood and righteousness;' after which Dr. Carey addressed the congregation

on this afflicting and awful providence, both in English and Bengalee; and Dr. Marshman concluded with prayer.

"The next Lord's-day week, the 16th March, Dr. Carey preached a funeral sermon for our deceased brother, at the Lall-Bazaar Chapel in Calcutta, from Prov. x. 7, 'The memory of the just is blessed,' to the largest congregation ever seen at the chapel; many friends of Religion, and multitudes drawn by personal esteem, taking this opportunity of testifying their respect for his memory. On Wednesday evening the 19th, Dr. Marshman preached a funeral sermon for our beloved brother in the Mission Chapel, Serampore; at which were present the Governor, his excellency Col. Krefting, and nearly every European inhabitant of Serampore, both Danish and English, with a number from Ishera and Barrackpore. Dr. Marshman took this declaration of the apostle's, as expressing the language of our deceased brother's inmost soul,—'By the grace of God I am what I am.' At the request of the Rev. James Hill, Dr. Marshman, on the next Lord's day, March 23rd, preached a funeral sermon for him from the same text, to a congregation of perhaps six hundred, at the Union Chapel; the pulpit and desk of which were hung with black as a testimony of esteem. In this discourse a few particulars were given respecting our deceased brother; with whom and

Mrs. Ward, the preacher and Mrs. Marshman had come from England in the summer of 1799, and whom he had, therefore, known in the most intimate manner for nearly twenty-four years. As the Rev. Mr. Hill and others have strongly requested it, should the pressure of business admit of its being prepared for the press, the sermon, with these particulars, may possibly appear in the course of two or three months.

"In reviewing this sudden and afflictive providence, various reflections crowd on the mind. The first are those of almost indescribable distress at the loss sustained, not only by the denomination to which our brother belonged, but by the church and the cause of God at large, particularly as far as relates to India. For although his family and his immediate colleagues in the work of God, feel the sense of their loss increased by all that recollection of his worth as a man, a Christian, a husband, a father, a colleague, and brother, which the space of nearly twenty-four years, spent in perhaps the greatest degree of social happiness capable of being enjoyed on earth, must continually furnish; Mr. Ward was not a man who confined his regard for the cause of God to one denomination. He loved all who loved the Redeemer, and sought to promote his cause. Hence, his death is a public loss to Religion; and those particularly whose spiritual good he la-

boured to promote, and whose hands he laboured to strengthen by his preaching, his prayers, and his extensive correspondence, whether they be in India, Europe, or America, cannot but feel this bereavement.

"But while we thus mourn the loss of our beloved brother, and cherish the most tender affection for his memory, it becomes us to beware of sinning against God under this dispensation. It becomes us to recollect that every thing which rendered him so dear to us, and such a blessing to the cause of God, arose wholly from the grace of God so richly manifested in him. This grace still remains an inexhaustible fountain. While we mourn his loss in the deepest manner, therefore, to suffer our hearts to sink in despondency as though the Great Redeemer did not still live to carry on his own work; who is the Sovereign Head of his Church, and from whom come every gift intended for the use of his cause, and without which even a Paul might plant and an Apollos water wholly in vain,—would be to sin against God, and to act contrary to the examples left us on Divine record. When Saul, and above all Jonathan, was removed, by whom the Lord had done such great things for Israel, David in the midst of grief, perhaps never exceeded, 'bade them teach the children of Judah the use of the bow,' to prepare them for future action, and exhorted the men of Jabesh Gilead, who had

already distinguished themselves by their activity and energy, to strengthen their hands, and be valiant, *because* of the affliction which had then overwhelmed Israel.—When Hur, and Aaron, and even Moses were called to rest from their labours, the command of God himself to Israel was, to go forward in their way, to be 'strong and very courageous,' amidst the overwhelming grief which must have filled their minds at being thus deprived of all those who had gone in and out before them for so many years;—and his promise was that in thus doing he would be with them, cause them to overcome their enemies, and possess the promised land.

"The brethren at Serampore, indeed, have been thus called to renew their trust in God while wading through the depths of affliction, even from the beginning of their course. We do not here allude merely to the fire at Serampore, eleven years ago, in which our dear brother now deceased, was himself almost miraculously preserved, and which threatened to overwhelm us, but which, through the Divine mercy, was succeeded by the Divine blessing to a greater extent than had ever been experienced at Serampore before. We rather allude to the repeated afflictions we were called to sustain twenty-two years ago, when so many of our Missionary brethren were in succession carried to the grave, in the very infancy of the cause here. Within

eighteen days after our landing at Serampore, Mr. Grant was carried off in a fever; the four brethren and sisters having arrived on the 13th of October, 1799, and he being removed on the 31st. The succeeding July Mr. Fountain was removed, within four years after his arrival in the country, and just as he had become familiar with the language. The next July beheld Mr. Brunsdon carried off in a liver complaint; scarcely twenty-six years of age, and the most forward in the language, as well as the ablest English Preacher among all the four brethren who came out together.—And to complete the measure of affliction, the next October Mr. Thomas himself, who had laid the foundation of the Mission in Bengal, and had come out with brother Carey seven years before, was taken away, at an age two years under that of our deceased brother. At that critical period, that four of the only seven Missionaries then in this part of India should be removed, and among them both the youngest and the oldest, the ablest and the most active, was indeed overwhelming, had we looked merely to humble aid. Yet nearly all that has been done in this part of India, has been the fruit of the Divine blessing since experienced on humble and persevering efforts, accompanied with constant prayer.

"Thus, respecting our beloved brother, the work for which God pre-eminently raised him up, was evidently that of printing the

Scriptures in India; and we believe that to him was shown, herein, grace and favour granted before to very few men in that particular line. To the language of the apostle, which the brother who came out with him well recollects seeing in his diary in the course of his voyage, thus applied with reference to his own circumstances, 'unto me who am less than the least of all saints is this grace given, that I should *publish* among the heathen, the unsearchable riches of Christ,'—could he have foreseen the Divine goodness to him, he might have added—'*in twenty of their languages.*' The *Twentieth* version of the New Testament in the languages of India, printed under his eye, had advanced to the book of Revelation at the time of our beloved brother's removal. His thorough knowledge of the art, his nice discernment, his assiduity, his indefatigable diligence, his love for the cause of his Redeemer, and the souls of the heathen, peculiarly fitted him to superintend and perfect the various apparatus and types which had never been used or seen in India. Yet all these founts prepared, and the difficulties attending these first editions of the Scriptures overcome, the way is now made easy;—second and succeeding editions with the same types involve so little difficulty, that the various native Christian brethren and others, trained up by our beloved brother for so many

years, can go on with the work under common European superintendence.

"Seeing, then, that infinite wisdom and love thus guide all things, what remains, but that we all, who have seen so many of the servants of God around us, removed in the past year, adore in humble silence, take new courage, and go forward in the work of him who will cause his church to increase, till, like the stone cut out of the mountain without hands, it shall have filled the whole earth.

THE END.